THE

# Rights and Liberties

OF

# ENGLISHMEN

Asserted.

## With a Collection of Statutes and Records of Parliament againſt FOREIGNERS.

Shewing,

That by the Conſtitution of *England*, no *Outlandiſh* Man, whether Naturaliz'd or not, is capable of any Office in *England* or *Ireland*.

That no Man ought to be made a *Biſhop*, but he that is *Engliſh* born.

That no *Outlandiſh* Man ought to work or trade, but under the Governance of *Engliſh* men.

That no *Outlandiſh* Broker ought to be imployed here.

With other uſeful Obſervations.

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*Humbly offered to the Conſideration of the Honourable Houſe of Commons.*

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BRITISH MUSEUM

# THE Rights and Liberties OF *ENGLISH-MEN* ASSERTED, &c.

IT is obſervable, that of all Nations, *France* has given *England* more vexation and trouble than any whatſoever; and 'tis to be noted upon our Rolls and Journals of Parliament, how diligent our wiſe Anceſtors were to keep out the *French*, and to preſerve the Commerce of this Kingdom to the *Engliſh* Natives, and that ſcarce any Parliament met in thoſe days, but what made ſome new Laws to keep out Outlandiſh-men. But here it is to be noted, that none born in *Ireland* are Outlandiſh, nor Strangers, but are on the ſame footing with *Engliſhmen*: For *England* and *Ireland* are interwoven and linked together in Intereſt, and ſo inſeparately united, that it may be ſaid of them, as it was of *Tully*'s two Twins, *de Fato eorum Morbus eodem tempore graveſcit, & eodem levatur.* They may grow ſick and well together at one time, and by foul Practices run out their courſe in an inſtant. And it is humbly conceived that it would conſiſt with the Peace, Tranquillity, Health and Wealth of both Kingdoms, that as they are ruled by one King, ſo to have but one Parliament, as it was for many years after the Conqueſt of that Kingdom, begun by King *Henry* the Second, and finiſhed by King *John*.

There was a dangerous Attempt a little before the Parliament assembled in the 2d of King *Richard* II. The *French* then had actually invaded *England*, they had burnt *Portsmouth*, *Plymouth*, *Rye*, and *Hastings*; they had possessed themselves of the Isle of *Wight*, and besieged *Winchelsea*, and at length came up the River of *Thames* with their victorious Fleet, and burned *Gravesend*: And yet what was worse, the *Scots* had entred the North, burnt *Roxborough*, and were like to overrun all before them. And to add to these great Afflictions, all the *French* then in *England*, who had resided here for many years before, as soon as they had seen a prospect of *England*'s Overthrow by two warlike Nations, and the *English* closely begirt by Sea and Land, quitted their Houses, and joined their own Countrymen against the *English*; for which great Perfidiousness the *English* could never since abide to have any *French* reside long in this Realm.

The Kingdom thus of a Flame, like a Torch burning at each end, the Earl of *Desmond* at the head of 6000 men, embarqued from *Ireland*, entred *Scotland*, and for several days burnt and destroyed all before him; which hot diversion in *Scotland* obliged the *Scots* Army then in *England* to make haste home to the defence of their own Country, which gave the *English* a fit opportunity to bring their Forces together, and beat out the *French*. *Rot. Parl.* 2. *Rich.* 2d. *Pars* 1. *N°* 3 4, 5.

In a few years after there was another *French* Invasion, which grievously threatned this Kingdom. In the Record there are these express Terms, *viz.* That the Rancour and Malice of the *French* was such, that King *Richard*'s own Person was not only designed against, *sed totam Linguam Anglicanam subvertere & destruere*. Clause the 7th, *Rich.* 2 *Mem.* 33. *de Clero convocando*.

About 3 years after this Kingdom sustained a Convulsion Fit, the like hardly to be parallel'd in story; 200000 of the scum of the Nation got together under the Conduct of a most profligate Wretch, by our Records called *Wat Tyler*. Their Designs were to kill the King, extirpate the Prelacy, root up the Baronage, and expel the Gentry; and pursuant thereto they had already chopt off the Heads of the Arch Bishop of *Canterbury*, Lord Chancellor, Lord Treasurer, Lord Chief Justice of the Kings Bench, and several others of the Nobility and Gentry; and in a branch of their pretended Grievances, they complained how the Land swarmed with Strangers, and that they would not leave one Foreigner living: But they were early suppressed, and their Ringleaders made exemplary,

after

after they had involved the Kingdom in Blood. *Rot.* par. 5th, *Richard* 2. N°. 8. 13.

In the Parliament held 5 *Edward* III. there were great Complaints againſt a People (then numerous in *England*) called the *Lombards*; and amongſt other matters they were charged with being Spies, and with having communicated the Secrets of the Kingdom beyond the Seas, and had ſearched into the Myſtery of Trade, and ingroſſed the ſame into their own hands. The *Londoners* prayed to be relieved againſt the *Lombards*, and the latter were ordered to depart the Kingdom, and departed accordingly.

It was further ordered, That all Cities and Towns ſhould have their Charters renewed, and ſo confirmed, as no outlandiſh men may abide amongſt them, and the ſame was accordingly done.

In the 15 *Edward* III. the Commons prayed the Confirmation of the Great Charter, a general Pardon of all paſt Offences, and that the Chancellor and all other great Officers about the King may be choſen and ſworn (to keep the Laws) in open Parliament; and that no outlandiſh man may be about the King, nor in any Place of Truſt within the Kingdom. All which the King granted. See Sir *Robert Cotton*'s Abridgment, *p.* 32.

But here the King provided, That if any ſuch great Officer ſhould die in the Interval of Parliament, or that any ſuch Office ſhould be void, the King ſhould reſume it into his hands, and in the choice of new Officers have the aſſent of the Nobles; and that ſuch Officers be ſworn in the following Parliament, according to the Commons Petition: to which all agreed. *Cotton*'s Abridgment, *pag.* 34.

At a Parliament held at *Weſtminſter* in the Quinden of Eaſter, 17 *Edward* III. it was enacted that no Money be carried out of the Kingdom upon pain of Death; and that all the chief Children born of *Engliſh* Parents beyond the Seas, inherit their Anceſtors Eſtates, as if born in *England*; and that none but *Engliſh* born and Peers of the Realm be Chancellor and Treaſurer; and that none but natural born Subjects be in any Place about the King; and that no Stranger ſhall be in any place of conſequence, but all Natives and perſons of good viſible Eſtates to anſwer and make ſatisfaction in caſe of any breach of Truſt.

In the ſame Parliament the Commons found great fault with Proviſions from *Rome*, whereby Strangers were enabled within this Realm to enjoy Eccleſiaſtical Dignities. They alſo ſhewed how the Pope in moſt covertwiſe granted to two Foreign Cardinals,

ſundry

sundry Livings within this Realm, and named to Cardinal *Perigot* above 10000 Marks yearly Tax. They therefore prayed the King and the Nobles to find out some Remedy, for that they neither would nor could longer bear those strange Oppressions, or else help them to expel out of the Realm by force the Pope's Power (it is to be noted, that at that time they were all Roman Catholicks in *England*) Whereupon the Lords sent for the Act of Parliament made in the 25*th Edward* 1*st*, upon the like Complaint, which Act forbids to have any but *English* born beneficed in *England*, and that the exercising of the Pope's Authority in this Realm was an Invasion of the King's Prerogative, and a prejudice to the Lords and Commons. At which time the Act of Provision (to be seen at large in Mr. *Pultons* Collection of Statutes) was enacted by Common consent in full Parliament all composed of Roman Catholicks, forbidding any Bulls from *Rome* to be allowed of or received in *England*. See *Cott.* pag. 41. And in the ensuing Parliament the Act of Provision was confirmed for ever. In the 20 *Edward* 3*d*, it was enacted that no Person do bring into the Realm to any Bishop or other, any Bull or Letters from *Rome*, under the penalty and forfeiture of his Real and Personal Estates. *Cott.* pag. 50.

In the 33*d Edward* 3*d*, after a long expensive War, the *French* proposed to come to a Treaty of Peace. King *Edward* bid them write down their Proposals, and he would advise with his Parliament, without whom he declared he would come to no terms of Peace. The *French* wrote their Proposals, which accordingly were laid before the Parliament; and the Parliament answered by Sir *Bartholomew Buckhurst*, that they thanked the King for his great Conduct in the War, and that his Affection and Integrity to his Parliament was sufficiently attested by his converting the Sums which he had received to the use for which they were intended, and for reducing the *French* to such low Conditions as were laid before the Parliament: to which all agreed. Whereof Sir *Michael* of *Northumberland* Privy Seal commanded Sir *John de Swinzey* the Notary Papal to make publick Instrument; and soon after the King made such a Peace as gained him Honour and Renown abroad, and the Hearts and Purses of his Subjects at home; and in the 43*d* Year of his Reign he was in Parliament stiled King of *France*, and addressed by the Commons that no Foreigner should be of his Council, which the King granted.

*The King makes no Peace nor War but in Parliament.*

In the 42*d* Year of *Edward* 3*d*, on Monday the first of *May*, at a Parliament held at *Westminster*, the Wednesday following the Arch-Bishop

Arch-Bishop of *Canterbury* declared, that of the long Treaty between the King's Council and *David le Bruce* of *Scotland*, this was the last offer of the said *David*; That he would enter into such a Peace as he might enjoy to him in Fee, the whole Realm of *Scotland* without any Subjection to *England*. To which the Parliament answered, They would make no such Peace, and that they would consent to nothing tending to the disinherison of the King and his Crown; which shews that the Parliament of *England* would not consent to make *Scotland* in those days independent of *England*. To all which the King replied, saying, That he would never make any Peace with *David* of *Scotland*, nor with any other, but what his Parliament should first approve of; some of his Council being at the same time charged with proposing a private League with *David* of *Scotland*. To which the King answered, That all private Leagues must be pernicious to the Publick, and that he never did, nor would promote any, and that if any of his Council did propose any such matter, as he had no share in it, so he would leave them to answer for themselves: which gave great Satisfaction to that Parliament, and which shews that no private Leagues ought to be, according to that King's Sentiments, where the Parliament hath so great a share in the Government.

*Private Leagues pernicious.*

In the 50 *Edward* the 3d, at a Parliament held at *Westminster* on Monday after the Feast of St. *George*, it was enacted, That no Lands or Tenements be seized by any of the King's Ministers or Counsellors learned or others in Authority under the King, of any Person not attainted in his Life time of any Treason or Felony. The like act was made in the 5th *Edward* 3d. See *Cot.* pag. 127. N°73. As for example,

In the 31 *Henry* 6. *Jack Cade* being killed in actual Rebellion, all the Judges resolved that *Jack Cade* being dead he could not by any Form of Law be proceeded against, nor have his Lands seized, since that he was not outlawed or attainted in his Life time.

*No Outlawry after Death.*

But in *Ireland* it seems the principal Governours intrusted with that Government during the Wars, and for some time after, in conjunction with some of the Judges and Foreigners, have contrary to the Trust in them reposed, and against the Oath they have taken, made it their business to acquire Grants most surreptitiously; and instead of handing down the Law (to the People) with an impartial distribution of Justice, they were not only contented to rob and plunder the Living, but likewise most lawlesly and inhumanly,

humanly outlawed the Dead, the like Cruelty never known nor done before in either Kingdom; which renders the Law in that Country like Streams, which the farther they flow from the Fountain Head, the more corrupt they grow. Upon which andother conſiderations, the Parliament of *England* could not in Equity, Honour, and Juſtice, do leſs than reſume all the Forfeitures and pretended Forfeitures in that Kingdom, rather than have Outlandiſhmen and other Favourites run away with the Spoil of the Publick.

It is hence to be noted, that Crimes againſt the Publick cannot be pardoned but in Parliament; and that leſſening or exhauſting the Revenue, and procuring of Grants of the Crown Lands, are Crimes againſt the Publick, and therefore unpardonable out of Parliament; as for Example,

The Caſe of St. *Michael de la Poole* Earl of *Suffolk* and Lord Chancellor of *England*.

*The Chancellors caſe. 10 Richard 2d.*

The Chancellor was ſo great a Miniſter, and ſo highly in favour, that he could not be touched out of Parliament, and therefore he was by the Commons accuſed in full Parliament, and had ſix Articles exhibited againſt him, all grounded upon Surmiſes of the Commons.

The firſt whereof is, That he obtained for himſelf Grants of Crown Lands, and purchaſed other Lands from the King during his being Chancellor, contrary no Law, againſt the Truſt of his Place, againſt the Oath he had taken, and in deceit of the King and Publick. The other five Articles need not a rehearſal in this place.

To which Accuſation the Chancellor demanded of the Lords whether he ſhould anſwer without the King's preſence, and he was told he ſhould: the Chancellor made his Proteſtation that he might add or diminiſh to his Anſwer, which was granted.

To the chief Article the Chancellor anſwered, That during his being Chancellor he never had any Grants of Crown Lands, nor bought any other Lands of the King, but confeſſed he had exchanged Lands with the King.

To whoſe Anſwer the Commons replied, ſetting forth the Chancellor's Oath whereto he was ſworn, the purport whereof is, That he was made Chancellor to do Juſtice and Right, give good Counſel to the King, keep his Secrets, ſuffer no damage or wrong to the King or to his Crown, paſs no Grants injurious to the King nor to the Publick, but by all means preſerve the Crown

Lands

Lands and other Rights of the Crown inviolable, promote the Honour of the Kingdom, and advance the King's Profit in lawful manner. For these Intents the Commons told him, he was made Chancellor, and not to chop or change with the King, nor to advance his own private Fortune by the Spoil of the Kingdom. But as he (by his own Confession) acted against the Trust in him reposed, and in breach of the Oath he had taken, so the Commons pray Judgment against the Chancellor, and likewise Judgment for the other Five Articles here omitted.

It is here to be noted, that the King gave to the Chancellor's Son the Priory of St. *Anthony*, for that the former Prior was a *Frenchman* who had declared against the Pope, and therefore a Schismatick; and that another being commended, and the Priory worth 400 Marks yearly (as the Commons surmised) the Chancellor would not have his Son part with the Priory until the King had granted to the Chancellor one hundred Pounds a Year during his Life and his Son's.

Here the Commons by their Replications to the Article then under debate shewed, that Sir *William Thorp* late Chief Justice of the King's Bench was adjudged to death, and to forfeit all his Lands and Goods, and was hanged at the common place of Execution for his taking 20 *l.* Bribe, for a matter depending before him: by which Predicament they would urge to have the Chancellor under the like Judgment.

The Chancellor rejoyned to the Commons Replications, and would insist upon it that the Oath he had taken was not to the same Intendment, nor so straitly lac'd as the Commons would enforce.

The Chancellor then distinguished betwixt his, and Chief Justice *Thorp*'s Case, for that *Thorp* in matters depending before him took a Reward or Bribe, and sold Justice: But in the Case of the Prior, he came to the Chancellor not as a Judg, but as the Father of his Son who had the said Priory, and with whom Composition had been made for the same as for a thing in debate.

After which answer of the Chancellor the Commons again prayed Judgment, and it was granted; and the Chancellor at the request of the Commons was arrested, and committed to the custody of the Constable of *England*.

The Judgment against the Chancellor was, That all the Mannors and Hereditaments he had by Grants, Chops, or Changes with the King, with all mean Profits, should be seized into the King's Hands

to have for him and his Heirs for ever, and in a few Years after the Chancellor was baniſhed. *Rot. Parl.* 10. *Rich.* 2. from N° 6. to 17.

And to make it appear that no Honours or Mannors of the Crown are to be alienated upon any pretence whatever, it is obſervable, that on the 16*th* of *November* 1272, moſt of the Chriſtian Emperors and Kings in the World aſſembled upon Mount *Peſſolonia* in the Country of *Languedock*, now called *Montpelier*, and there reſolved and determined, That no Honours, Mannors, Lands or Revenues of the Crown, ſhould be ſeparated from the Crown, which is in theſe expreſs Terms, *viz. Res quidem Coronæ ſunt antiqua Maneria, Regia, Homagia, Libertates, & hujuſmodi, quæ cum alienentur, tenetur Rex ea revocare ſecundum Proviſionem omnium Regum Chriſtianorum apud Montem Peſſoloniam, Anno regni Regis* Edwardi *Filii Regis* Henrici *quarto habitam.* Fleta. Lib. 3. Cap. 6.

Now take the Names of the Royal Aſſembly: *Reges Chriſtiani tunc erant, Michael Palæologus Imperator Orientis, Rodulphus primus Occidentis ſeu Germaniæ, Galliæ Philippus audax, Caſtellæ & Leonis Alfonſus decimus, ſummus ille Aſtronomus & partitarum Autor, Scotiæ Alexander tertius, Daniæ Ericus octavus, Poloniæ Boleſlaus, Hungariæ Uladiſlaus quartus, Aragoniæ Jacobus, Boemiæ Ottocarus, Carolus Siciliæ, Hugo Hieroſolymorum, atq; alii fuere minoris Nominis qui Regum Chriſtianorum vocamine tunc fruebantur —— Ad Fletam Diſſertatio*, pag. 549. And as to the Revenue it is notable, That *Robert Thurſby*, who was Receiver of *Cornwal*, and had defrauded the Publick, for which he was pardoned by King *Richard* the 2*d*, had nevertheleſs his Pardon declared void, in the Parliament held at *Weſtminſter* 1 *Hen.* 4. Sir *Robert Cottons* Abridgment fol. 196. And laſtly,

*No Pardon againſt the Publick but in Parliament.*

In the 31*ſt Hen.* 6. The Abbot of *Bury* had in his hands 456*l.* 2*s.* 2*d.* of the publick Revenue, for which he compounded and had the King's Pardon. But in the enſuing Parliament it was declared, the King's Pardon againſt the Publick ſhould be void, and the Abbot compelled (notwithſtanding his Pardon and former Compoſition) to make full Satisfaction, and to beg pardon for the Fraud in full Parliament. And he being a Clergyman, it was granted, whereas had he been a Layman (it was declared in Parliament) he ſhould be made exemplary. Of this kind there are abundance of Precedents in Sir *Robert Cotton's* Abridgment.

And it is further to be obſerved, that at a Parliament held at *Weſtminſter* on Friday after the Feaſt of St. *Hilary* in the 9th of *Henry* 6. that King by his Letters Patents granted Leave and ſafe Conduct to Mr. *John O Kelly* Ambaſſador from *Ireland*, to come and deliver his Embaſſy to that King. *Vide* Sir *Robert Cotton*'s Abridgment, *pag.* 598. But note here, that the Kings of *England* were then, and a great while after, but Lords of *Ireland*. *Ambaſſadors from Ireland.*

In the caſe of *Jacob Jocamen* a *Flanderkin*, in the 4th *Edw.* 3. it was declared in Parliament, That no Foreigner of a Mechanick or Tradeſman ſhall ſet up for himſelf in *England*, nor ſhall keep any Shop, or work above or below Stairs, or ſell or buy any Commodity or Ware in his own name, or for his own uſe, but muſt be in the Governance of *Engliſh*-men, or depart the Realm. And if any ſuch Foreigner ſhall, in contempt of Authority, remain in the Kingdom, he ſhall be treated as an Enemy or Spy.

In the 1ſt *Rich.* 2. it was enacted, That the Pope's Collector ſhall no longer gather the firſt Fruits, it being a very Novelty, and but very lately allowed.

In the 2 *Rich.* 2d, the Biſhop of *Wincheſter* made a long Speech againſt having Outlandiſh men reſide long in this Kingdom, and that the introducing of ſuch to the knowledg of *Engliſh* Affairs, hath already proved very fatal both to King and People, many Inſtances whereof he repeated at large. Whereupon it was ordered in full Parliament that all the *French* then in *England* depart the Kingdom on pain of death in 20 days after; and that they take ſhipping at *Dover*, land in *Calais*, and be there ſearched, and all the Silver and Gold about them taken from them, and then to turn them away. *Rot. Parl.* 2. *Rich.* 2. N°. 13.

One of K. *Richard* the 2d's Queens being the Daughter of the Emperor *Charles* the 4th, a vaſt number of *Bohemians* flocked about her, who got themſelves ſo far into that King's favour, that they had erected a Brokage in Court, and made themſelves the Brokers of *Engliſh* mens Lives, Liberties and Properties, as others have done ſince. The *Bohemians* deſpiſed the Nobility, rejected the Gentry, and trampled upon Merchants and Tradeſmen: For it was then, as it is now, no Favour could ſcarce be had in Court, but by the intereſt of the *Bohemians*, which incenſed the People againſt them, and irritated the Nation againſt the Court. The *Londoners* complained in Parliament: The Lords and Commons cauſed a Proclamation to be made that all the *Bohemians* throughout *England* ſhould, on pain of being treated as Enemies and Spies, de-

part the Kingdom before the 24th of *June* following, and that all their Money and Grants be ſeized for the King's uſe. All which was accordingly done. But now adays we take pleaſure in exiling our own Fellow Subjects, whom tho by our own Miſmanagements we have forced into a contrary Party, yet it is to be obſerved that they are of our Blood, and of our Country, and dearer and nearer to us than all the Outlandiſhmen abroad, or at home.

At a Parliament held the next day after All Souls, in the 15 *R.* 2. the Biſhop of *Wincheſter* acquainted the Parliament, that the King being to treat with *France* about a Peace, deſired to know their Reſolution; and if the Parliament thought well of it, who would they look upon as a fit perſon to negotiate that Affair, or whether the Duke of *Guienne* would not be that fit perſon? To which the Parliament (by the Prolocutor) anſwered, They were well pleaſed the Treaty ſhould go on, and that they had no exceptions to the Duke of *Guienne*.

It appears by our Rolls of Parliament, that the *Engliſh* Clergy (as well before the Reformation, as ſince) were very fickle, changeable, reſtleſs, and vexatious, and unwilling to ſubmit either to Popes or Kings. Sometimes to defend their Pride againſt the Pope's Authority, they pleaded the King's Prerogative; and at other times to defend themſelves againſt the King's Prerogative, and the Laws of this Kingdom, they called in the Pope's Authority: So that neither King nor Pope could pleaſe them, nor fix them in any durable Principle, but they were always ſubject to quarrel, revolt and change, more than any Clergy in *Europe*.

It is very obſervable that at a Parliament held at *Weſtminſter* in the Utas of St. *Hilary* in the 16th of *Richard* II's Reign, *William* then Archbiſhop of *Canterbury* entred the following Proteſt againſt the Pope's Authority in theſe expreſs words:

*The Archbiſh p's Proteſt againſt the Pope.*

"That the Pope ought not to excommunicate any Biſhop, or "intermeddle for or touching any Preſentation to any Eccleſiaſti-"cal Dignity recovered in the King's Courts. He further proteſted, "That the Pope ought to make no Tranſlations to any Biſhop-"rick within the Realm againſt the King's Will and Crown of "*England*, which always hath been ſo free, that the ſame hath no "Earthly Soveraign, but is only ſubject to God in all things. *Rot. Parl.* 16. *R.* 2.

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In the 1*st Hen.* 4. it was enacted, That no Foreigner of a Merchant shall have any more Freedom in *England* than *English* Merchants have abroad. In the same Parliament the Commons prayed to have Foreigners removed from the King, to which the King assented. The Commons likewise prayed to have the King's Confessor, the Abbot of *Dore*, Mr. *Richard Durham*, and Mr. *Crosbey* of the Chamber, removed; to which the King assented likewise. It was in the same Parliament enacted, That no Stranger (tho he should be naturalized) shall have any Place in the Custom-house, nor in any other publick Office within this Realm, and that no Prelate shall be beneficed in *England* but *English* born. In the 8*th Hen.* 4. That all erroneous Outlawries shall be reversed, and all outlawed impotent persons traverse by their Attornies, paying no Fees. *Cot.* pag. 161.

In the same Parliament the Weavers of *London* complained against Foreigners, and set forth in their Petitions that the growth of Strangers was so excessive in *London*, that the *English* Natives were drove to the last extremity, and that they could not maintain their Families, nor ay Lot or Scot, but must all famish, if not early relieved. The Commons promised they should be redressed. Then the Weavers prayed to have the Charter granted to them by *Henry* the Son of *Maud*, confirmed, for which they paid 20 Marks and two Shillings. It was granted, and that no Weaver shall set up in *London* but *English* born, and such as served out their time to *English*-men in *London*.

*Weavers and Woolcombers.*

The Wool-combers prayed to be incorporated or made into a Trade. It was resolved they should not, alledging, that Woolcombing was common to Men, Women and Children, and therefore not fit to be made a Trade; and as of common utility to the Poor, so it should be left in common.

By the same Parliament it was enacted, that no Merchant Stranger turn Broker, and that no Outlandish Broker or Aliens shall deal in Brokage in *England*, upon the penalty of paying 12 *l.* for each Offence against that Act of Parliament. *Rot. Parl.* 11 *Hen.* 4. N° 51.

*The Act is not repealed.*

In the 1*st Hen.* 5. That all Merchants Strangers be prosecuted according to the Statute of the 7 *H.* 4. And that all Merchant Strangers, in order to keep out Cheats and Bankrupts, do bring Testimonials with them attested by publick Notaries, and enter sufficient Pledges at the Custom-house not to defraud *English*-men, nor act any thing to the damage of the *English* Trade; and that if

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any ſuch ſhould fail in the Realm, their Pledges to be forfeited and their Bodies to be impriſoned without Bail or Mainpriſe, until ſuch make full ſatisfaction to every *Engliſh*-man ſo injured, and that to be done, notwithſtanding any former Compoſition to the contrary.

In the 18*th Hen.* 6. it was enacted, That no Merchants beyond the Straits of *Morocco*, ſhall bring in any thing but the growth of their own Country.

In the 26*th Hen.* 6. the Commons gave an Aid of ſix pounds to be levied of every Alien Houſekeeper throughout *England*, forty Shillings of every Merchant Stranger, and twenty Shillings of all ſuch as ſhould reſide but ſix months in this Kingdom; and that no Foreigners ſhall be Houſekeepers in *England*, nor trade, but under *Engliſh*-men: That they ſhall not have liberty to ſell or buy one of another, but be entirely in the Governance of *Engliſh*-men, or depart the Kingdom.

In the 13*th Edw.* 4. he granted to the Merchants of the Stillyard their old Liberties, as they were in the Reigns of *Edward* 1. and 2. and to all Merchant Strangers the ſame. But now, inſtead of the laudable Rules and Orders formerly kept for the preſervation of the *Engliſh* Trade, every Foreigner ſets up for a Freeman, and claims an equal Right and Share with *Engliſh*-men in *England* and *Ireland*, expreſly againſt all our Laws and Liberties.

It is now very obvious to every judicious honeſt *Engliſh*-man, that from two principal Cauſes proceed the decay in Trade, and the great Poverty reigning among our *Engliſh* Tradeſmen. The firſt whereof is occaſioned by the immenſe Treaſure carried out of this Realm, and expended in foreign Parts remote of *Engliſh* Intereſt, which requires a retroſpection into all Accounts, and to find out the Counſellors and Promoters of ſo great a publick Ruin: For Money (according to *Tully*) is the Life and Soul of a Commonwealth; and no Nation or People can ſubſiſt long without it, but muſt ſink under their own neceſſities, and be forced, upon a National extremity, to accept of any condition (tho never ſo mean) from their Enemies, who ſeldom meaſure their own Power by their own Force, but rather by the Weakneſs of their Neighbours. For the advantage of an Exchequer does not altogether conſiſt in getting in Money, ſo much as in the meet laying it out. And as the Wealth of all Nations grew from the wholeſom Adminiſtration of frugal Miniſters, from the Improvement of Trade, and circulation of Money; ſo the greater advantage the

Publick

Publick makes of the Coin, the much greater Profit will return to the Exchequer. It is therefore very neceſſary that all Kings, Princes and Potentates take theſe matters into conſideration, and order their Affairs ſo, as to progreſs to and fro, whereby Money may be ſpent, Trade encreaſed, and the People enriched, as well to maintain the publick Revenue, as alſo that ſuch Kings and Princes may ingratiate themſelves with their People, and get their Affections; whereas by taking contrary Courſes they may loſe all: for if all the Treaſure which goes into the Exchequer ſhould never come out again, the People would be reduced to the greateſt extremities, made unable to ſupport the Government, keep up Trade, or pay the King. And the ſame Evils muſt follow and attend, where the publick Treaſure is carried out of the Kingdom; for wherever any King keeps his Court, there the Money muſt be carried and ſpent, and there all foreign Ambaſſadors muſt reſide. The *Roman* Emperors had all the World in their Command, and all Kingdoms and Principalities were but ſo many Provinces of the *Roman* Empire, that ſent their Tributes to *Rome*; which Uſurpation of the *Roman* Emperors ſo incenſed all the World againſt them, that they were at laſt totally ruined.

*The King's Court to be kept at home.*

And it is very obſervable that *Julius Caſar* by two ways made himſelf Maſter of the *Roman* Liberties: firſt he projected to drill away all her Money and Gold, which he did effectually compaſs; and having ſo robbed the Citizens of the Sinews of War, he ſoon facilitated his acceſſion to an abſolute Power. The ſecond thing he did was to corrupt the Senate, and to purchaſe Votes at publick coſts for his own promotion. The Policy of *Rome* being thus corrupted, nothing could be expected (by the Populacy) but a general depravation of Juſtice in the State. And thus again by their own Frailties and Corruption the *Romans* loſt their Liberties: the which fatality of theirs all Nations ſhould conſider, and enter their Precautions, and prepare the People againſt all ſuch unnatural Attempts, keep good rule and meaſure, and not let the Money run out to profuſion, nor ſuffer Corruption in the State; but rather uſe frugality than imitate *Caligula* in his Extravagancies, who by his Debaucheries and Luxuries in one year conſumed the *Roman* Treaſure, which his Predeceſſors (the *Roman* Emperors) had been heaping up all the whole Courſe of the Empire.

And as for the 2*d* Cauſe of the great Poverty among our Tradeſmen, it proceeds from the vaſt Crowd of Outlandiſh men flocked into this Kingdom, who by their Inſults impoſe upon our Natives,

Natives, and claim as much benefit of our Laws and Customs, as if their Ancestors had, at the expence of their Blood and Treasure, acquired the *Magna Charta* of our *English* Liberties.

We read in our own Chronicles, how the *Britains* called in to their assistance the *Saxons* against the *Picts* and the *Scots*; and when the *Saxons* found the former reduc'd, they conquered the *Britains*. And if the present state of our Affairs be but well considered, our own Safety, as well as our Interest will tell us, That all Strangers from high to low, in all Places whatsoever throughout these Kingdoms, should be expelled, and all such Places put into *English* hands. For here it is to be noted, that our Armies are under the command of foreign Generals both in *England* and *Ireland*; and we may believe they have all the Foreigners in both Kingdoms ready at a call. Therefore it nearly concerns the Welfare of these Kingdoms, and the Peace and Tranquillity of the People, that the Parliament of *England* take these things into consideration, take a List of the Foreigners, disarm them, and put *English* Generals at the head of our *English* Armies, so that it may not be left in the power of Foreigners to play us such another Game as the *Saxons* played the *Britains*.

*Forcign Generals not to be trusted.*

It is a most wonderful Oversight in our Politicians to suffer any Outlandish man in any Station of Trust; and that which renders our Policy the more to be suspected, is, that to promote Strangers, and get them Estates and Imployments, we expel our own Natives; some of whom, tho they have given sufficient testimony of Love to their Country, are in a starving, deplorable and languishing condition, while Foreigners glut themselves with *English* and *Irish* Spoil.

And as for the state of War, it concerns the Welfare of every Nation to consider three points before the People are engaged: First, That the necessity of making a War be so pressing, and the Cause so just, that it cannot be avoided. Secondly, That the Treasure and Magazines be sufficient to carry on the War. Thirdly, That no Outlandish General or General Officers be intrusted with the management, lest such should prolong the War to keep themselves in employ, by the spoil of those whose Interest it may be to dispatch it, and restore the Nation to her Peace again. And if a War should be resolved upon to be carried on abroad, such a War would be most dangerous, and would require vast Expences, much time, and exhaust the Nation, and turn the Prince's care away from his People, and make him mind nothing but War:

And

And if he ſhould go in perſon, it would impede the Government of the Kingdom.

And as the Laws of *England* provide, ſo likewiſe ſay the Imperial Civil Laws, according to *Grotius*, *De jure Belli & Pacis*, *lib.* 2. *cap.* 2. In time of War (ſays he) the Subjects Property ought not to be infringed, *niſi graviſſima & ſumma neceſſitate*, unleſs in the very extremity and laſt neceſſity. *Talia non procedunt* (ſaith *Ulpian*) *niſi ex magna & ſatis neceſſaria cauſa:* Theſe things are not to be done but upon great and palpable neceſſities.

And it is hereby to be obſerved, that the Civilians generally chain up that voracious Lion of Neceſſity with the hardeſt Reſtrictions. Firſt, they ſay, That trial muſt be made whether a neceſſity of violation of Right may not be evaded by ſome leſs injurious Expedients. Secondly, This is not to be done, nor to be allowed where the Poſſeſſors are preſt with an equal want. Thirdly, That an aſſured reſtitution be made when that neceſſity ſhall be blown over. And therefore as it's true (ſaith *Grotius* again) *Xenophon*, a great Philoſopher and a great General too, having in his Wars an irreſiſtable occaſion for Ships, embargo'd all the Veſſels he could meet with; ſo it's as true, that in this interval he did pay his Army well, gave Food and good Wages to the Mariners, he preſerved the Ladings for the Merchants, and repaired the Loſſes by the latter ſuſtained during the War, and reſtored the Ships to the Proprietors. But how well theſe matters were obſerved in the laſt Wars, or ſince, Mankind hath ſeen and heard; and thoſe who have ſuffered thereby, do to their Coſts, and ſome to their utter Ruin, abundantly feel. But if we muſt enter into another War before we retrieve our late Loſſes, and before this Kingdom be freed from Debts, we muſt expect (if the next War be not better managed than the laſt) to ſee an end of our All, before we can ſee the end of our Miſeries. And to go about to entruſt Foreign Generals with the conduct of our *Engliſh* Armies, after we have ſo highly diſobliged them by revoking their ſurreptitious Grants, would be (as ſome think) for us to imploy

ſo many foreign Foxes to keep *Engliſh* Geeſe.

It appears by the foregoing Diſcourſe what methods our Anceſtors obſerved to keep out Strangers, and to keep Peace, Money and Trade at home, as alſo how many Attempts were made by Foreigners upon this Kingdom; which tell us, that all the Foreigners reſiding formerly here upon all occaſions have betrayed the Secrets of this Realm, and joined their Countrymen in the Attacks made upon this Kingdom; which ſhould tell us again, that there is as much reaſon now to ſuſpect and dread Strangers as ever our Anceſtors had or found by former Experience; and that we have no more ſecurity now from thoſe who are come under the name of *French* Proteſtants amongſt us, than our Anceſtors had from the *French* Roman Catholicks in the 2*d* of *Richard* the Second, when they deſerted their Habitations, and joined the *French* againſt the *Engliſh*, as before ſpoke of.

We are blamed for ſending away the *Dutch* Troops, but more to be blamed for keeping them ſo long in the Kingdom. For auxiliary Troops ſerve but for a time, and often they impoſe hard conditions; for Mercenaries will have Money, and care not if a State be ruined, ſo they themſelves be paid: Strangers have often changed Intereſts and Parties, and ſo of Friends became Enemies, and that when the higheſt neceſſity and greateſt importance required their Friendſhip and Aſſiſtance; for Mercenaries above all ſerve without Affection, and ſeldom ſtand it out in fight unto the utmoſt.

In ſhort, Outlandiſh men ſhould be as little made uſe of as poſſible. The *Carthaginians* loſt themſelves by imploying of Strangers (particularly the *Numidian* Troops) whereas they ſhould have entertained and ſent out their own Troops, and kept out Outlandiſh men. Now the only School of War is War it ſelf; and if it be neceſſary to make a War, it ſhould be agreed that none but men of the beſt Quality ſhould be imployed in chief, to the end there may

may be always a Stock of good Soldiers, and a breed of good Generals natural born Subjects; for these two things gain a Nation great esteem among Foreigners, and put any People in a Condition not to depend upon Strangers in time of need.

The *French* among us insist much upon Principles of Honour and Honesty, and as such we take the best of them, and do believe that no Persecution can make such Men Enemies to their own native Country; and tho they should be necessitated (for a time) to act against their own Inclinations, yet a fit Opportunity may reconcile them to their own Prince, and then they may turn to assist their Countrymen, against those they have formerly served; and this we must expect from all the *French* in *England* and in *Ireland*, and that our naturalizing of them will not make them *Englishmen*, but that they will be always *French* and never be hearty in our Interest, but rather our Enemies; and that all the favour we confer upon them cannot in Honour nor Honesty oblige them (for our Sakes) against their own Country. This Consideration should caution *English-men* against Strangers, who may be here as Spies to confound our Affairs, and all sheltered under the Name and Character of Protestant Refugees. Our Misfortunes and ill Success in the last Wars proceeded from having too many such Caterpillars among us, with whom both Kingdoms are pestered, and there's scarce a Station in either, but where a Dapper Pragmatick *French* man is intrusted; which renders the *French* in a Capacity in time of Peace to undermine our Trade, and in time of War to betray our Secrets: and this is all the advantage *England* receives for being the receptacle to pretended Protestant *French* Refugees.

*Spies to be dreaded.*

The *Romans* were liberal in conferring Favours and Honours upon well Deservers, but never supplanted a *Roman* Citizen to make room for a Stranger; the *Romans* brought Crowns, Triumphs, Statues, Rings, Inscriptions, Sacrifices and Deifications into Fashion, and with these Toys they obliged their Generals and Leaders, yet they never gave any Estates to Strangers: but we here in *England* differ from the whole

World in our Politicks, and are ſerved accordingly.

The *Romans*, the *Spartans* and the *Thebans* never ſuffered Strangers to be of the Civil Government; they would not admit their own Citizens to the Magiſtracy until they had left off merchandizing ten whole years before, becauſe they would not have Magiſtrates accuſtomed to gain; for Perſons appointed to places of Truſt, ought to live above the Conſideration of private Intereſt: all which is obſerved in *France*, where they will not allow the very *Roman* Catholick Refugees among them to any place in the Civil Government, nor to trade (excepting Merchant Strangers) but all is in the governance of the native *French*. In *Holland* they keep to a good Maxim of State, for they never admit any to be of their Magiſtrates but ſuch as were born and bred for ſeveral Generations in the Commonwealth, and ſuch muſt have been trained up from their Infancies in the Religion eſtabliſhed, whereby they keep the Republick upon the firſt Foundation, their Religion as they found it, and keep all Strangers out of the Government and Adminiſtration of Laws and publick Affairs. But in *England* a Foreigner is no ſooner arrived, but great care is taken to turn out ſome *Engliſh* Native to make room for him; he is firſt naturalized, and before it be certain whether he be a Spy or a Perſon of Integrity to *Engliſh* Intereſt (as very few Foreigners are) as alſo before he can ſpeak *Engliſh* or underſtand it (according to the quality or rank of the Perſon) he is either admitted of our Privy Council, made a General, or general Officer, or put into ſome Office of the greateſt conſequence in either Kingdom. And thus many Places and Offices great and ſmall from the Throne downwards, are in the poſſeſſion or diſpoſal of Foreigners, or ſome of their Creatures, who ſell and buy places at pleaſure, as if they came hither in Imitation of the *Bohemians*, to be the Brokers of *Engliſh* Liberties, Offices, and Rights; whereas the admiſſion of ſuch to Places and Offices is an abſolute Invaſion of *Engliſh* Rights, and what our Laws abſolutely abhor, and utterly declare againſt.

It is true, that we have Variety of *French* among us, whereof ſome are Divines, ſome are Gentlemen, and ſome are Merchants,

Merchants, good Proteſtants and real Refugees; others there be who are ſaid to be Conſpirators againſt their own King; and ſome others are Malefactors, Bankrupts, Cheats, and Fugitives, who having cheated their Creditors in *France* came hither to be protected as Proteſtant Refugees to cheat our *Engliſh*: for here ſome of them got into as much credit as poſſible they could, and when they could have no more, and got enough in their hands, then they pretended to fail, and compounded for half a Crown in the Pound, and ſoon after they ſet up again with great Stocks; and who greater upon the Royal Exchange than ſuch Bankrupts and common Cheats, to the great detriment of *Engliſh* Men? Others there are of them that were Mechanicks, Tradeſmen and Peaſants, and ſuch as never fed in their own Country but after the manner of Vaſſals and Slaves, theſe are likewiſe come hither as Refugees; whereas in good truth the latter ſort are come to exchange their beggarly Conditions with our *Engliſh*, more than for any thing of Religion. So that it is not ſo great a wonder (conſidering how well we entertain Foreign Beggars) we ſhould have ſo many of the latter ſort here, as it is, That all the Roman Catholick Beggars, Banditties, and Runnagadoes abroad have not followed their Brethren, and come for *England* as Proteſtant Refugees.

Now admitting that all the *French* in *England* and *Ireland* are Proteſtants, and that they came away for the ſake of Religion and to avoid Perſecution, it is true that we have received them well hitherto, and given them a vaſt deal of Charity, but for the future they ought not to expect it, now our own *Engliſh* Natives are reduced to great Poverty by the *French* coming in ſuch vaſt Shoals to theſe Kingdoms: ſo that we muſt conſider our own People, for Charity begins at home, and either compel all the Mechanicks and Tradeſmen compoſed of Foreigners to trade for, work under, or be in the governance of *Engliſh* men, as our Laws and Cuſtoms require, or elſe they ought one time or other to be compelled to depart the Kingdom. And if they came here only to be protected, they may as well go to the *Engliſh* foreign Plantations, and be in as much ſafety, and have as full Enjoy-

Enjoyment of their Religion as they have in *England*. In our Plantations the *French* Proteſtants may be uſeful to us, and benefit themſelves, and be no Burden to *England*, whereas now they inſult upon us, and are the great Grievance of the Nation, and ought either to ſubmit or depart.

Our *Engliſh* were never uſed to hardſhip, for they are a People who in all Ages lived moſt plentifully; they are no King's Vaſſals nor Slaves, but all freeborn Subjects, who have by their own Laws a property in their Goods and Poſſeſſions, and a freehold in their Lands, whereof they cannot be deprived but by their own good Wills, or by their Conſents delegated to their Repreſentatives in Parliament: and for the Subjects of any other King or State to come hither, and encroach upon the juſt Rights of the *Engliſh* Natives, cannot be acceptable to *Engliſh* men, who have as much Right to their Trades and Labours, as they have to their Laws, and as much to both, as to the Air they breath in.

It is confeſſed that of the Laws and Records before rehearſed, ſome are expired as being temporary, and ſome grown obſolete: but for ever theſe Laws are, on the like occaſions, ſtanding Precedents to guide the Parliament of *England*, to tread in the ſteps of their Anceſtors. And as for the Regulation made in the Government in the 15*th Edward* 3*d.* it was occaſioned by imperious Miniſters and Corruption in the State, and to keep out Foreigners withal, with which this Kingdom was as ſorely perplexed and peſtered then as it is now, and for Remedy whereof both King and Parliament mutually aſſented to chuſe all great Officers throughout the Kingdom in full Parliament, and ſo it was enacted as before reherſed. Now ſuch another Reformation (conſidering the deſperate State of our Affairs at home and abroad, and that we are betwixt hope and deſpair) I humbly conceive, as that in the 15*th Edward* 3*d.* could never be more ſeaſonable than when the Land ſwarms with Corruption, every City and Town

Town with outlandiſh Faces, and moſt important Places veſted in Foreigners, and other Perſons intruſted by ſuch who ſtudy their own private Intereſt much more than the publick.

Many Heathen Philoſophers, great Lawgivers, good Stateſmen, and great Politicians, have prohibited the introduction of Outlandiſh men among them. It was from hence the famous *Lycurgus*, and the *Spartans* by his Law and Advice, expelled all Foreigners from their City and Country, leſt the Introduction of ſuch might in proceſs of time undermine the State, and impoveriſh the Citizens: and the ſame ſenſe our wiſe Anceſtors retained of the Introduction of Outlandiſhmen into this Kingdom; and to prevent all ſuch dangers, and to preſerve the natural born *Engliſh* Subjects in the enjoyment of their juſt Rights, many ſtrict Laws were made againſt Foreigners, ſometimes to keep all ſuch under certain Rules and Laws, and at other times to expel them the Kingdom, as the foregoing Precedents amply manifeſt.

*Ariſtotle de Republ. lib. 5. Cap. 2.* well obſerves, that nothing creates greater diſſenſion and diſtraction in any State than the bringing in of Foreigners. *Qui Inquilinas aut Advenas recipiunt in Civitatem, hi fieri omnes certi plurimi ſeditionibus conflictantur.* Dr. *Caſe* a Civilian thus gives the reaſon of it, *Nam ut nihil citius Corpus humanum inficit quam Peſtilentiam vaporum malis humoribus copulatio, ita nihil velocius corrumpit Civitatem quam Peregrinorum hominum admiſſio, in qua contagium & venenum latet.* Which ſhews that there is nothing more perilous to any State than the admiſſion of Strangers. Philoſophy perſuades this, that contraries cannot well dwell in the ſame place, no more can Natives and Strangers, which indeed are contraries in every reſpect; for Strangers throughout the whole Univerſe are Enemies (in point of Intereſt) to thoſe Natives with whom they converſe and among whom they reſide. Theſe matters may be eaſily proved out of *Ariſtotle*, by the examples of the *Treſenii*, *Zancheii*, *Byſantii*, *Antiſcei*, *Apolloniatæ*, *Chii*, *Syracuſani*, *Amphipolinitæ*, and

ſeveral

ſeveral others here omitted, who by receiving Strangers were infeſted, ſupplanted and ejected by them, and ſome of them were obliged to expel all Strangers by force.

And *Plato* the Philoſopher, *Dialogo* 12. *de legum latione*, tho he permits Foreigners by way of Study, Trade, Travel and Embaſſy, to come into his City and Republick under certain Rules, Edicts and Laws; yet he totally excludes them from all Places of Truſt and Profit, and forbids them to inhabit or trade within his Republick, unleſs under ſtrict Laws to bind them and to prevent their Danger, leſt by their having too much toleration they may damnify his Citizens, or corrupt their Manners, Laws and Cuſtoms. Theſe general Rules ſufficiently evince our Overſight of the Illegality and ill Conſequences of filling the Realm with Strangers, of which our Anceſtors had many direful Experiences, as in the caſe of the *French* in the Reign of King *John*, as alſo in the Reign of K. *Richard* the *2d*. This was moſt clearly atteſted by the expulſion of the *Jews* by Act of Parliament in the *18th Edw. 1ſt*, which makes it death (at this very day) for a Jew to be found in *England*: The People of this Realm having given that King the *15th* part of all their Moveables, in conſideration for the expulſion of the *Jews* by Act of Parliament. Yet at this time both *French*, *Dutch* and *Jews* pretend to be more intereſted here than the beſt of our *Engliſh*.

*The* Jews *expell'd*, 18 *Ed.* 1.

I ſhall here lay before you the Speech of the Biſhop of *Wincheſter* made in Parliament in the *11th Hen.* 4. this Kingdom then being full of *French*, and threatned from abroad by the Duke of *Burgundy*, who was the ſole Governour of *France*. The whole Nation had a feeling ſenſe of the dangers which might proceed from ſo powerful an Enemy, which was much the greater, by reaſon of the vaſt Crowd of Foreigners here: for it is obſervable, that in all Ages the *French* grew in this Kingdom like Muſhrooms; and notwithſtanding all the methods uſed to keep them out, yet they would be here. For in thoſe days both People were Roman Catholicks, and there was no Perſecution on the account of Religion in *France*, nor in *England*;

*England*, whereby we may ſee that Perſecution in *France* makes *French* (who quitted their own Country, being Slaves there) to become Freemen here.

On Monday the *27th* of *January*, in the Quinden of St. *Hilary*, in the ſame year the Parliament met, the Biſhop obſerved three things required from a natural born Subject to the King, *viz.* Honour and Benevolence, Reverence and Obedience, and Allegiance and Aſſiſtance; two whereof he ſaid a Stranger may fulfil, but Allegiance was the part of the Subject to be performed to his King, which could not be required from an Outlandiſh man.

Then the Biſhop touched upon *Jus Regiminis* and *Jus Subjectionis*, but ſaid the former was better than the latter; and to maintain this Aſſertion he quoted the Anſwer of *Alexander* the Great to his Governour (*Ariſtotle*) who having asked *Alexander* how he would defend a Frontier Town? *Alexander* told him, by the Courage of his own natural born Subjects. Said *Ariſtotle*, Why not by Strangers as well? Not at all, ſaith *Alexander*, they owe me no Allegiance; for Strangers are Mercenaries, they cannot be tied from paying Allegiance to their own lawful Kings; and, if they ſhould pretend the contrary, or to join with me againſt their own Kings, the more reaſon I ſhould have to diſtruſt them, and believe them the more dangerous to my Intereſt. It is well, ſaid *Ariſtotle*; the Reaſons are undeniable, your own Subjects have two Obligations to ſerve you, one by nature in defence of their own native Country, and the other by the Duty of their Allegiance; whereas Strangers are neither ways bound, and therefore not to be truſted with any great matters.

Then the Biſhop took for his Propoſitions, *Decet nos implere omnem Juſtitiam*, and ſaid, the Parliament was called to preſerve inward Government and outward Governance; and the inſide muſt be well purged to preſerve both inſide and outſide. The Duke of *Burgundy*, ſaid he, is prepared, and his great hopes proceed from the aſſiſtance of his Countrymen who reſide here amongſt us. It is true, ſays he, their numbers we value not;

but if a foreign Fleet ſhould appear upon our Coaſts, then we muſt be neceſſitated to ſend out our *Engliſh* men to prevent the Enemies landing; otherwiſe it would be impoſſible for us to defend our Coaſts againſt a foreign Invaſion. Then (ſays he) how ſhall we defend the inward Government againſt the Duke's Countrymen and Creatures in the Bowels of the Realm, when the latter may ſet our Houſes on a flame at home, amuſe our *Engliſh*-men, whereby Terror may make them return from our Coaſts to the defence of their Wives and Children, and thereby give the Enemy a fit opportunity to land? Theſe matters conſidered (ſaid the Biſhop) I am of opinion that no Outlandiſhman whatſoever, whether naturaliz'd or not, ought to be truſted in any Place or Station in this Kingdom; and ſo they ſaid all in full Parliament. And if this Parliament ſhould think fit to ſay ſo too, I am of humble opinion that it may be as ſeaſonable now in the 13*th* of K. *William* the 3*d*, as it was in the 11*th* of *Hen.* the 4*th*; for this is the time that *Engliſh* men (for ſelf-preſervation) ought to unite and underſtand one another much better than to ſuffer themſelves to be led aſtray to humour Foreigners, more eſpecially where their own Intereſt, and ſuch an Union requires to bury their Diviſions in oblivion, in order to have *England* reſtored to her antient Luſtre, the People to their Halcion Days, and to expel Outlandiſhmen from all Places Civil and Military in *England* and *Ireland.*

*FINIS.*

## *BOOKS sold by* A. Baldwin *in* Warwick-lane.

AN Argument proving that the Impoſition of the Sacrament as a Qualification for a ſecular Office, is, 1. Contrary to the expreſs Laws of God. 2. Contrary to the Doctrines of the Church of *England*. 3. Contrary to the Doctrines of the Diſſenters. 4. Contrary to the Natural Rights of all Mankind.

Limitations for the next foreign Succeſſor, or new *Saxon* Race, debated in a Conference betwixt two *Engliſh* Gentlemen.

Mrs. *Abigail*, or a female Skirmiſh between the Wife of a Country Squire, and the Wife of a Doctor in Divinity. With Reflections thereupon.

A Letter to his Majeſty K. *William*, ſhewing, 1. The Original Foundation of the *Engliſh* Monarchy. 2. The Means by which it was remov'd from that Foundation. 3. The Expedients by which it has been ſupported ſince that Removal. 4. Its preſent Conſtitution as to all its integral Parts. 5. The beſt Means by which its Grandeur may be for ever maintain'd. By the Reverend Mr. *Stephens* Rector of *Sutton* in *Surry*.

A Letter to a Member of Parliament, ſhewing that a Reſtraint on the Preſs is inconſiſtent with the Proteſtant Religion, and dangerous to the Liberties of the Nation.

The State of the Navy conſidered in relation to the Victualling, particularly in the *Straits* and *Weſt Indies*. With ſome Thoughts on the late Miſmanagements of the Admiralty, and a Propoſal to prevent the like for the future.

Remarks on the preſent condition of the Navy, and particularly of the Victualling. In two Parts. The firſt exploding the Notion of fortifying of Gariſons, and proving that the only Security of *England* conſiſts in a good Fleet. The ſecond containing a Reply to the Obſervations on the firſt Part, with a Diſcourſe on the Diſcipline of the Navy; ſhewing that the Abuſes of the Seamen are the higheſt Violation of *Magna Charta*, and of the Rights and Liberties of *Engliſhmen*.

Memoirs of Sir *John Berkley*, containing an Account of his Negotiation with Lieutenant General *Cromwel*, Commiſſary General *Ireton*, and other Officers of the Army, for reſtoring K. *Charles* the Firſt to the Exerciſe of the Government of *England*.

*Books*

*Books written againſt a Standing Army.*

AN Argument ſhewing, that a Standing Army is inconſiſtent with a Free Government, and abſolutely deſtructive to the Conſtitution of the *Engliſh* Monarchy. In 2 Parts.

A Letter from the Author of the Argument againſt a Standing Army, to the Author of the Ballancing Letter.

Some Queries for the better underſtanding K. *James*'s Liſt of 18000 *Iriſh* Heroes publiſhed at the *Savoy*, in anſwer to what had bin, and what ſhould be writ againſt a Standing Army.

A Diſcourſe of Government with relation to Militias.

The Militia reformed, or an eaſy Scheme of furniſhing *England* with a conſtant Land Force, capable to prevent or to ſubdue any Foreign Power, and to maintain perpetual Quiet at home, without endangering the Publick Liberty.

A ſhort Hiſtory of Standing Armies in *England*.

A Letter to a Member of Parliament concerning Guards and Gariſons.

A 2*d* Letter concerning the four Regiments commonly called Mareeners.

The Seaman's Opinion of a Standing Army, in oppoſition to a Fleet at Sea as the beſt Security in the Kingdom. In a Letter to a Merchant written by a Sailor.

The State of the Caſe, or the Caſe of the State.

A Confutation of a late Pamphlet intituled, A Letter ballancing the Neceſſity of keeping up a Land Force in times of Peace with the Dangers that may follow on it. Part I.

The ſecond Part of the Confutation of the Ballancing Letter; containing an occaſional Diſcourſe in vindication of *Magna Charta*. In which is ſhewn, 1. That *Magna Charta* is much older than K. *John*. 2. That the Confirmations procured to it in his and *Henry* the 3*d*'s Reigns, were far from being gained by Rebellion. The whole containing an Hiſtorical Account and Defence of the Proceedings of the Barons againſt thoſe Kings for their open and notorious Violations of *Magna Charta*, and the *Engliſh* Laws and Liberties.

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